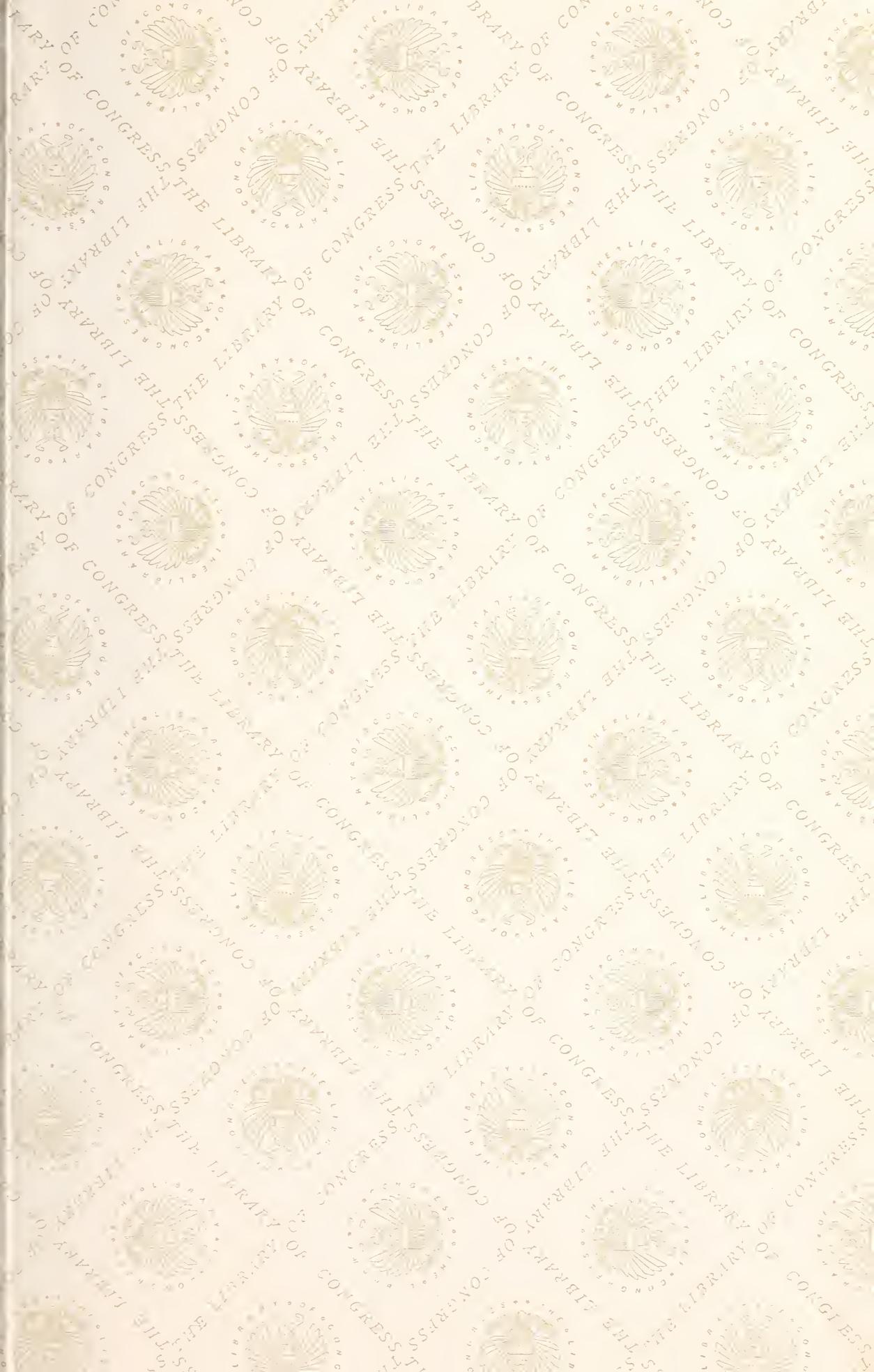


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Third Visit of the Rev. W.
Hughes, Colwyn Bay, to
the West Coast of Africa.

—♦—
Brief Account of the
Cameroons, the Native
Hymn and Tune Book,
and the Native Churches
of that Land, with
Correspondence.

1917.

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*THE NAMES AND ADDRESSES OF THE PASTORS, MINISTERS,
AND TEACHERS OF THE NATIVE BAPTIST CHURCHES
AT CAMEROONS :—*

British Missionary—REV. W. HUGHES, of Colwyn Bay.

NATIVE PASTORS AND PREACHERS :

Inspector—PASTOR JOBO DIDO, Nazareth, Dido Town.

Director—PASTOR ALFRED DIBUNDU, Bethel, Akwa Town.

REV. JOSEPH NSANGE, Bethanie, Akwa Town.

REV. T. B. NDEDI, Bonewonda, Akwa Town.

In charge of Mission—PASTOR LOTIN SAME, Ebenezer, Akwa Town.

Preacher—JOHN N. EKWE, Hope, Belltown.

Preacher—E. BELLE, Hickory Town, Jabale.

Teacher—M. KOFFI, Jebale.

Teacher—F. Nuanga, Bonendale.

OUT STATIONS, &c.

BOMONO, BABENZA, YASEM, BONABEYIKE, BOKO, MONGO.

VICTORIA, AMBOS BAY.

Native Pastor—REV. JOSEPH BURNLEY.

Native Preacher—MR. JAMES KOFELA.

*Secretary in England—T. A. TUCKER, Esq., Seaville, Colwyn Bay,
North Wales.*

*Treasurer—AZARIAH JONES, Esq., "Gwylfa," Erskine Road, Colwyn Bay,
to whom all Contributions for the Mission should be sent.*

Contributions also may be sent direct to—

REV. W. HUGHES,

NATIVE MISSION HOUSE,

DUALA,

CAMEROONS,

W. AFRICA.

These must be sent in Bank or Treasury Notes and letters registered.

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THE CAMEROONS.

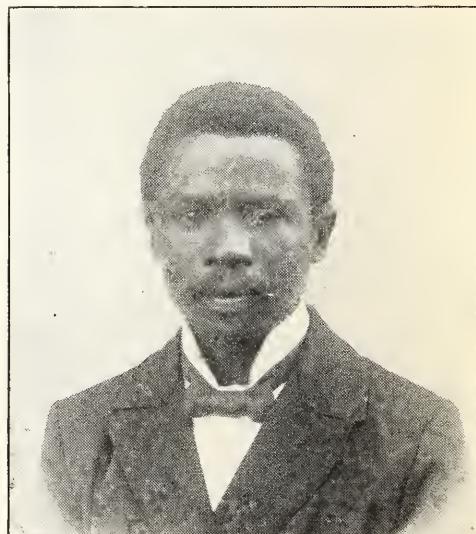
1972



PASTOR ALFRED DIBUNDU

(a very successful worker at the Cameroons, and one of the first
Students of the African Institute).

He is the one who writes on behalf of the Churches.



MR. JAMES KOFELE,

Native Preacher,
one of the first Students of the
African Institute.

PASTOR JOSEPH BURNLEY,

Victoria, Ambas Bay, Cameroons,
an old Student of the African Institute.
A very successful worker for Christ.

THE CAMEROONS,

A German Colony, recently conquered by the British and French Troops.



HIS place stands between the Niger and the Congo rivers, on the West coast of Africa.

The following letters will give information with regard to it and the mission work there. A brief history of it may be of interest to you.

This colony was taken by the Germans by force early in 1885—thirty-one years ago—and held by them until the present war, when most of them were made prisoners by the British and French ; the rest fled, and were interned at the Spanish possession—the Island of Fernando Po, not far from the mainland. Before the Germans took the Cameroons, the British had done much in elevating the people. Both missionaries and traders had been there for about 50 years.

One Missionary Society from this country spent no less than £100,000 in improving the condition of the people, and mission stations were established in many parts of the district. A large number of the natives spoke the English language, and, by right, this part of Africa should have been taken by the British Government.

However, this was not the case, and the Germans took possession of it at the time mentioned, entirely against the will of the natives.

On account of the arrogance and tyranny of the new government, all the white missionaries were transferred to other parts of Africa, and the poor natives were left entirely in the hands of the Germans.

Some German missionaries entered the field, but their ways were as objectionable to the natives as those of the Government officials. The result was that the natives preferred to build their own churches and superintend their own schools in every part of the Colony, quite separate from them, though the original chapels and schools were in the possession of the Germans.

In order to assist these natives to develope their own work, the African Institute at Colwyn Bay in those days accepted, over 20 years ago, two sons of the Rev. Joshua Dibundu, native minister—Alfred and Samuel, of Akwa Town ; also Joseph Burnley and James Kofele, from Victoria, Ambas Bay (another part of the Cameroons).

These were for some years under training in this country, and returned to labour ultimately amongst their own countrymen.

Samuel Dibundu died early on his return, but Alfred, his elder brother, with Joseph and Kofele, have been ever since faithful ministers of Christ in that land. Owing to their superior education they have been leaders of their people for that long period, and that in spite of the German tyranny and oppression.

We venture to state that there would be hardly any Christians in the Cameroons at the present time but for the education and faithfulness of these men.

The result is there are numerous churches, with about 2,000 members and about 7,000 adherents in existence, scattered throughout the Colony. Also many schools were established by them, but naturally the teachers and preachers have only very elementary knowledge as they were forced by the Government not to teach English, and had, throughout, to learn the German language under unpleasant rules.

However, they have held on to their faith through all their difficulties, trials and poverty. Their great need at the present time is sympathy and help from this country.

It will be seen from the correspondence that we purpose having a library for the use of the native preachers, and, if it is the Lord's will, it would be my pleasure to gather together these preachers from all the districts once every week, at headquarters—Akwa Town—for Biblical instruction and preparation for each Sabbath.

This they require very much, with better trained teachers for their schools. Without knowledge it is impossible for the work to continue and prosper, especially after the terrible treatment they have received, as will be seen in Alfred's letters, from the hands of the Germans. People in this country, before this war, could not conceive of their doings ; but most of their barbarous ways are now known to us all.

These facts should convince every Britisher that the Germans, for the sake of humanity, should not receive back one of the colonies won from them through the blood of the sons of the British Empire, and that of our faithful Allies—the French—during this war. Also, in our opinion, it would be well that the Cameroons, above all other colonies, should be British in the future, because many of the people who were there before the Germans took possession knew the English language, and always had an ardent desire to be governed by us.

We have no objection to our brave and faithful friends, the French ; but it would be very hard upon the poor natives of the Cameroons to commence again to learn French and teach it at their schools, whilst a great many of them know English already.

It would also be a great pity to divide the nation of this part, say, by adding half to the Niger Colony and the other half to the French territory adjoining the Congo, as the Provisional Government, we understand, has already done.

All of us can see that it is most unpleasant to divide between two governments a nation who speak the same language, and are used to the same customs.

We appeal to all our friends to bring this matter before the Cabinet and our Parliament, seeking their full consideration of the matter, and of the people in Duala Land (Cameroons), who have already suffered so severely and unmercifully from a German rule.



African Institute.

Colwyn Bay, North Wales.

Rev. Alfred Dibundu,
Native Minister,
Akwa Town,
Cameroons, W. Africa.

March 23rd, 1916.

My dear Alfred,

I have been thinking for some time of writing you, as I have you, and the work at Cameroons, still at heart.

I have watched the proceedings of the war there, and I know now that the Germans have been cleared out of the colony.

I consider this a great blessing to all the natives, and I do hope it will be under the control of the English or French in the future. By right it should be an English colony.

You know how interested I am in your native churches, and how the natives should be encouraged to develop their own work in serving their God.

Now, I have a proposal to make. I should very much like to come there to assist you—not in any way to govern you, or to interfere with the native ministers, but to encourage you in the Lord's work.

I am of the impression that I could do very much for you with the new Government, when it comes into force. As you know, a white man can plead with a white man better than anyone else, in the same way as a black man can influence his fellow countrymen better than any stranger.

I have still the Cameroon hymn-book blocks, as well as all other blocks that the Institute had, and this book we could print on account of these blocks, very much cheaper.

I have also my books in the library, which you saw when you were here. These I would like to give for the use of the native preachers in the Cameroons and Victoria.

I am writing a similar letter to the Rev. Joseph Burnley, asking him to confer with you immediately about my proposals, so that you may let me know about July or August next.

I am living still at the Institute, but can come there in October or November, if you are able to agree with my terms.

I cannot start from here unless you, as churches together, can send me £30 for my passage, and £20 for the freight of the books, because they are heavy and numerous.

You will understand that this sum is simply for that purpose, as the books themselves you shall have free, with the bookcase, which would make a standing library for the district.

I would also require £30 a year from your churches as contribution for maintenance during my stay there, as well as native food, like your mother provided for me when I was there 23 years ago : also a small wooden house to dwell in. All the remainder I would get from home, and I would do my utmost to influence my friends from this country to help the Native Mission.

You know I have had trials and oppositions, as well as the native students in this country ; but the Lord has been good to us, and my friends are still very faithful.

I hope these are plain proposals put before you.

I shall be glad if you will confer with Joseph, and all the native churches, over the matter, and that immediately before the new government is set up, so that I may be there in time to plead for you.

Please let me have your reply as soon as possible.

With kindest regards,

Yours very faithfully,

W. HUGHES.

Duala,

Cameroons, West Africa,

10th July, 1916.

Dear Mr. Hughes,

Your letter of late reached me, and was welcomed heartily.

The native conference met twice for consideration, and I am directed to respond to you as follows :—

That the native churches do appreciate your kind ideas, and suggestions, and do heartily accept your offer to minister amongst the Duala people and to help the native churches.

But, as the war is still raging and the future yet uncertain, they are afraid and hesitate to arrive at any definite conclusion, and to state their acceptance of your worthy offer. They would deem it wise and advisable to wait till the war is over.

But, if you are quite certain that the Germans are not coming back to Cameroons for good, then you could acquaint us with reliable information to that effect.

Of course, our daily and sincere prayers to God are that our colony be ruled either by the English or French Government, whenever the war may end—but never the Germans again.

We have suffered greatly by this terrible war out here. The Germans, who ought to have been our supporters and protectors proved to be our deadly enemies : hundreds of natives were

massacred, many villages burnt down, properties were looted, and many starved to death.

The English and the French were our unexpected protectors and supporters.

The conquest of Cameroons by the Allied forces under General Dobill (Brit.) and General Aymerich (Fr.) is a great blessing to the natives.

As most of my books and properties were stolen and looted, my certificate as late student of your Institution and minister of the Gospel is also looted, and I do beg of you to kindly send me another, because it is very much better at this time to have a certificate of one's profession.

Please write soon, as my people wish to know definitely if the Germans are not coming back.

With all good wishes to you,

I am, dear Mr. Hughes,

Your former student, devoted and loving.

ALFRED DIBUNDU, *Pastor.*

—————♦♦—————

African Institute,

Colwyn Bay, North Wales.

August 28th, 1916.

The Rev. Alfred Dibundu,
Akwa Town,

Cameroons, West Africa.

My dear Alfred,

Your kind letter of July 10th reached me safely some days ago.

I am so pleased to hear from you and to know that you are still working together for Christ in Duala-land, though your trials, on account of the Germans, have been many.

I note what you say respecting your two Conferences, and am pleased to understand that you will be glad to see me, and receive me to co-operate with you in the service of the Lord, when you are sure that the Germans will not return to oppress you. I am sure the native ministers, preachers, and churches have been very brave and faithful in pulling through all your difficulties and troubles.

It is indeed a great pity that you have been plundered and treated by them so unmercifully.

I pray with you all that the British and French Governments will never give back the Cameroons to the Germans, or any other colony taken from them during this war through the blood of the sons of both countries.

The cruelties of the German Huns exhibited is sufficient proof to the whole world that they are utterly unworthy to rule any colony. Nothing but failure can be the result of such government of oppression and barbarism.

As you know, they have always used the iron fist in the Cameroons, forgetting the great rule and the teaching of the Bible—that man is greater than the Sabbath, even greater than his country.

Therefore, no country is of any value unless the natives are educated and uplifted. It is by this method the colonies are made useful and of benefit, both to the governors and those governed. It is by this rule that England has been always so successful in the colonies ; also respected and loved by their people.

I do hope our Government can convince our brave and true friends, the French people, that the Cameroons, on account of what was done there by the British in the past, should be under our rule.

You ask me whether I can give you a definite reply to this effect. This is impossible until the war is over, and until the final settlement comes between England and France with regard to the German colonies which they have won together.

I can assure you of this, that common sense and the voice of all reasonable people in this country will say : Never, never shall the Cameroons or the others be given back to such barbarous rulers, if for nothing but for the sake of the people who dwell in those colonies.

This is the feeling of all men of intelligence in this country.

Therefore, you can be pretty sure that you will never see the Germans back at the Cameroons, and be again oppressed by them. I think you should—Native King and people—make an appeal to the English Parliament, asking them to allow you to be under their rule in the future, because so much was done by this country in the Cameroons before the Germans ever took possession of it, and so many of you still know the English language. It would be a burdensome task upon you to begin anew to speak and teach French.

It is very good of you to accept my offer to assist you, and receive me as your brother once more in your country.

Tell your native churches that I appreciate your welcome very much, and will do my utmost to create a good feeling between you and the Government, whether it be French or English, and to get you every freedom possible to carry on the work of Christ and to advance your daily and Sabbath schools.

You know of the help I received from the late Sir H. M. Stanley and Sir Francis de Winton, when they were Governors of the Congo Free State at its inception, from 1882 to 1885, and of the great assistance given me by the late Sir Claude McDonald, Governor of Southern Nigeria, when I founded the mission at Buguma. New Calabar, in 1893, where, by now, there are branch churches in all parts, and the members as numerous as yours in the Cameroons.

I feel that I could do much for the native preachers by means of my library. I also trust that my friends in this country will assist me to bring you about 3,000 copies of the native hymn and tune book, which I published for you about 20 years ago.

I know your need of this, for the first lot must have been, owing to your climate, entirely worn out.

You wrote me some years ago concerning the urgency of this, and the only reason I did not send you 3,000 copies is the want of funds. You may also be aware that I wrote a pamphlet about 15 years ago entitled, "Guide to Native Ministers and Preachers on New Testament lines." This has never been published for the same reason.

This would be most useful, I think, not only to you in the Cameroons, but also in the Niger district, Yorubaland, Gold Coast, and Sierra Leone Colonies.

Please let me hear from you, and tell me when you expect me to start from here. I think I could do some good with you before the war is over, and be on the spot when the new Government is established.

Please convey my kindest regards and best wishes to all the native churches.

May the Lord be with you and bless you.

With best regards to yourself,

Yours very faithfully,

W. HUGHES.

P.S.—I enclose the certificate which you desire.—W.H.

—♦♦—
Duala.

4th November, 1916.

The Native Churches of Cameroons,

To the Rev. W. Hughes,

African Institute, Colwyn Bay.

Dear Sir,

Your kind letter, which is a reply to our last came to hand, and the contents well noted and considered.

The Native Churches have again met in a conference and have unanimously consented to your offer. Enclosed is a cheque of £30 (thirty pounds sterling) to be drawn from the firm of R. & W. King, of Bristol. Mr. Holder, the Agent here, has kindly favoured us in transmitting the money to you through his firm at Bristol. The £30 is for your passage. The £20 for the freight of the books you asked for will be considered and sent later on, because the hymns you published for us about twenty years ago have been quite exhausted, and we are getting new additional hymns ready to be combined with the old in one book.

Further, we have to remind you to acquire every possible rights from both the British and French Governments for work among us and to be furnished with a legal passport from the British Government.

We are expecting a reply to this as soon as possible, informing us beforehand of your exact time of leaving England.

Please let us know whether you can have the hymns added and combined in one book so that we can send you the manuscripts in time.

With due Christian regards and love, we remain to be,

Yours in the Master's service.

ALFRED DIBUNDU,

P. Native Baptist Churches.

11th December, 1916.

*To the Rev. Alfred Dibundu,
Native Baptist Minister,
Akwa Town, Cameroons, W.A.*

My dear Alfred,

Your kind letter of November 4th, with cheque for £30, has just come to hand for my passage.

I am very pleased to find that you and the churches are thus in earnest about my coming there.

I shall be very glad for the additional hymns, if possible, per return of post. These I will add at the end of the present book. Therefore, please put as the heading of them in continuation of the present book from 234 upwards. It will be well to print the present book as it is, tunes and hymns, as I have the stereotypes of everyone of them. And I hope this will not cost very much, though everything is so dear during this war.

I shall get an estimate from a printer of the book as it is now, in a few days, and send it you at once.

He can give me another estimate of the additional hymns on their arrival here.

I am much obliged for your reference to passport, which I shall seek, in accordance with your suggestion.

I do not think it would be wise for me to start from here, as you wish to have the hymn book, until it is ready for me to bring with me, so please do not delay a moment in sending the hymns.

I think it would be well for the library, if possible, to be placed in the same building as you intend me to live in.

I shall be quite satisfied with a small wooden house, as far as I am myself concerned, but of course, for the sake of giving some prestige to the Mission and the Library, it would be well for you to get a house as good as you can afford. Is there no German building left that you could rent for the purpose?

As it would be well for the Hymn-book to be completed, I fear I shall not be able to leave this country, until, say, August or September next. It depends of course very much on your speed in sending the additional hymns.

Please convey to the Conference and all the Native Churches my very best wishes for a very Happy and Prosperous New Year. May the Lord be with you all, and bless you abundantly.

With best regards to yourself,

Yours very respectfully,

W. HUGHES.

—————♦♦—————
March, 1917.

*To Rev. William Hughes,
African Institute, Colwyn Bay.*

Dear Sir,

Yours of late came to hand and contents well noted.

We have met in a conference and have arrived at a conclusion that you should come as quickly as possible. The Hymn-books, etc., could be reproduced later on, when you are here.

There are French Catholic and Protestant Missionaries already out here, and we fear our position is critical as regards Native Churches. We have conferred with the said Protestant Missionaries, and are on good terms with them. We told them about our mutual correspondence, and that you were coming out here soon to assist us.

As it will take a long time to get the manuscripts ready, and that your immediate presence among us will do a great deal of good to our Native Churches, both spiritual and material, and that it will stimulate our members to subscribe liberally for any emergency, we deem it advisable for you to come, and books, etc., will have to follow after.

We have hired a good house for you.

With Christian regards and love,

We are yours in the Lord,

ALFRED DIBUNDU,

Pro. Native Baptist Churches.

—————♦♦—————
8th May, 1917.

Rev. Alfred Dibundu,
Native Pastor,
Cameroons, W. Africa.

My dear Alfred,

Your very kind letter reached me safely this morning, and I hasten to reply at once.

I cannot tell you how anxious I have been waiting a reply from you for over a month, and to receive from you the additional

hymns of the Cameroon Hymn and Tune Book. A fortnight ago, tired of waiting, I placed the book in the hands of the printers, and trusting that you would send me without much delay the additional hymns.

I am very sorry indeed for the delay, and that you have altered your minds with regard to these matters.

I am also very sorry to hear of the urgency for me to come there, and that you have these other Missionaries coming on the spot, who may disturb matters. Under the circumstances, I do not know exactly what is best to do.

The Hymn and Tune Book will be ready by the printers by the end of August. Therefore, please send the additional hymns at once, otherwise the printers will complete the books without them, and I shall try to get them to print the additional hymns separately, without cover, and to follow later on.

I am truly sorry for these difficulties, which have crept up, owing mostly to the delay and distance between us.

I am most anxious to come there to help you.

I have put on the cover of the book "Price 2/-," which will bring you some money for the Mission as soon as I arrive with them.

Please convey to the Native Conference and all the Native Churches my most sincere Christian love and regards.

Yours very faithfully,

W. HUGHES.

—————♦♦—————

June 1st, 1917.

Rev. Alfred Dibundu,

Native Pastor,

Akwa Town, Cameroons.

My dear Alfred,

I am now busy packing my books, which I will forward about the end of this month. Please take care of these on their arrival, and arrange shelves to place them in a convenient place in the house which you have provided for me. They will reach you, I hope, by the beginning of August.

I shall put the address on each of them,—“Rev. Alfred Dibundu, Native Pastor, Akwa Town, Cameroons, W. Africa, via Messrs. Elder Dempster & Co., Liverpool.”

The Cameroon Hymn and Tune Book, 2,000 in number, will be started by the printers about end of August, and addressed in the same way.

I desire to send the things in different steamers, and sail myself in a third, so that the German submarines at any rate, will not get everything.

Please convey my most sincere Christian regards and best wishes to all Native Christians and accept same yourself.

May God bless you all.

Yours very sincerely,

W. HUGHES.

—————♦♦—————
Akwa Town,
Cameroons.

21st July, 1917.

✓
Rev. William Hughes.

Dear Sir,

Yours of May and June just came to hand four days ago. I am indeed very, very sorry that my letter did not reach you in time before you sent the hymns to the printers. We had thought the hymns could be printed later on, after your arrival here.

However, we have summoned a rather hasty conference to meet at the end of this month. You will receive the additional hymns by the next mail, so do not let the printers finish their work with the hymns without the additionals.

Your books, etc., will be safely attended to, and properly shelved when sent, as mentioned per your last. What about freights of your books. &c., are they paid there? Please let us know. Can't you get the £50 there from anybody, so that we can send same after your arrival here? That will prevent all further delay on our part.

If we can get the hymns, say September or so, that will bring a good sum of money.

The printers should wait for the additional hymns. You will hear from us definitely about the £50 after the meeting of the Conference.

With Christian regards,

Yours affectionately,

ALFRED DIBUNDU.

—————♦♦—————
29th August, 1917.

Rev. Alfred Dibundu,
Native Pastor,

Akwa Town, Cameroons, W. Africa.

My dear Alfred,

Your kind letter, and another before, of the same nature, of July 21st, have come safely to hand, with the list of Ministers, Churches, Native Preachers, etc.

I am sorry that you are so late in sending me these particulars, and that your additional hymns have not yet come to hand. However, I am doing my very best to get matters through, under the circumstances.

It is too late now to include the additional hymns in the hymn book, as it will be forwarded, I hope, by the S.S. "—" on the 12th September. Also, eleven boxes, containing my books, addressed to you will be forwarded by that steamer. These have already been sent to Messrs. Elder Dempster's, Liverpool.

The additional hymns will be printed in a separate pamphlet, and will be sent to the Cameroons, I expect, after my arrival.

I enclose you a copy of an address, which is shortly to be presented to me by the people of Colwyn Bay and a new copy of the hymn book.

I hope to bring with me the illuminated copy of this address framed, which can be seen by the Governors and all others.

With kindest and Christian regards to you and all the Native Churches.

Yours very faithfully,

W. HUGHES.

—————♦♦—————
Duala,

15th August, 1917.

Dear Mr. Hughes.

We are sending you the additional hymns. Please kindly instruct the printers to be very careful in issuing correct proofs.

We hope this will reach you in good time. We are not able to send £30 extra at present, nor the amount for freight expenses, etc.

We are sure to collect that amount at sight, if you will endeavour to have the hymns sent as quickly as possible, say September or October.

Please urge the printers to print as soon as possible, otherwise ours will be late for sale.

You should be quite sure of your passport entitling you to have freedom from the British and French Governments to work for God here in Cameroons among the Natives.

We have already arranged everything for your convenience, and are waiting for the arrival of your books, &c.

If you can get that amount,—£100,—elsewhere, for your expenses, we will refund it after sale of the hymn-books.

We are on very good terms with the Rev. Pastor Allegret, who is encouraging us very much with good advices.

Your presence is very much needed. We know you and Pastor Allegret will do a lot of good with the Natives and Basler Christians of the Cameroons.

With best Christian regards,

Your loving brother in the Lord,

ALFRED R. DIBUNDU.

The following is a copy of an address presented to the Rev. W. Hughes by his friends on his departure from Colwyn Bay :—

ADDRESS
PRESENTED TO
REV. WILLIAM HUGHES.
OF COLWYN BAY, ON HIS
THIRD DEPARTURE FOR AFRICA, 1917.



The Rev. W. HUGHES with KINKASA and ENKANZA the first two Students of the African Institute, on his return to this Country in 1885.

health having broken down, you returned to this country with two native youths of that land, who were the first students of the African Institute, founded at this town by you, and continued its course for 23 years, wherein, altogether, 87 students were trained, who returned, except a few who died, to evangelise and promote Civilization in various parts of that Dark Continent.

After a residence of thirty years among us, during which you have rendered invaluable services to the Town, on Councils, Committees, and the National Eisteddfod, preaching, lecturing, &c., in England, Ireland, and in the Principality, crowned with your magnificent efforts on behalf of Africa, we, the undersigned, exceedingly regret your departure.

It is remembered how you, in 1882, having received College training, proceeded at the age of 26 a missionary to Congoland, West Africa, and was well received by the Natives of that country, and by the White Governors under the Belgian Government, then at its inception, namely, Sir H. M. Stanley, G.C.B., Hon. M.R.G.S., Ph.D., &c., and the late Colonel Sir Francis de Winton, K.C.M.G., C.B., &c.

You remained there until 1885, when, your

Concurrently with this work, you held the pastorates of "Calvaria," Colwyn, and of "Ebenezer," Llanelian, having to reside at Colwyn Bay on account of its conveniences *via* trains from Liverpool, and *via* boats from Llandudno, for the Students to arrive, and on account of the mildness of the climate.

Your first public movement in this neighbourhood was the renovation of Llanelian Chapel, in 1887; the second to build the new "Tabernacle" at Colwyn Bay, which, we understand, involved one of the greatest sacrifices of your life, and therein initiated a new Church, in two branches, English and Welsh, in 1888. Both Churches are now separate and prosperous.

We are aware that you also founded the English Cause at Old Colwyn, which is very prosperous. Five ordained ministers now carry on the work then initiated by you.

At the same time you acted as Local Secretary for the Bible Society, during which time contributions to that benevolent work were greatly advanced. You also then served as a member of the School Board.

In 1893, you relinquished all these duties, ecclesiastical and municipal, again sailing for Africa, in June, the *second* time.

Through the generosity of that excellent personage, the late Sir Alfred L. Jones, K.C.M.G., of Liverpool, you were taken free of charge, and allowed to change ships on the Coast of Africa whenever you wished, this enabled you to visit all ports on that vast stretch, including British, French, German, Portuguese, and Spanish possessions, thereby gaining invaluable knowledge and experience in natives' affairs.

Your success thereby was vastly enhanced, and letters of recommendation from Sir H. M. Stanley and Sir Francis de Winton (the latter being then Secretary to His Royal Highness the Prince of Wales), and other important personages to the respective Governors along the coast greatly assisted you.

In April, 1896, you were presented by President Joseph J. Cheeseman, on behalf of the Liberian Republic, with a Diploma appointing you a Knight Official of that Republic, an honour which is very seldom conferred on any White Man.

We are also gladdened by the fact that you were instrumental in encouraging and confirming the native Christians in that far off country.

Two THOUSAND copies of the CAMEROON HYMN AND TUNE Book (the first of that kind in the language) were despatched on your return. The Students trained by you at Colwyn Bay have proved themselves *leaders* on their return. By means of this visit you were encouraged of God, and helped by the noblemen already referred to, together with the late Sir Claude McDonald, at the time Governor of the Niger Delta Protectorate, to found what is now a prosperous Mission Centre at Bugama, where the King of that country resides, the Chief City of New Calabar, where, before, a Missionary had never entered. Reports show this Mission's success

has exceeded all expectations. Now there are numerous Churches in all parts of that land comprising about 2,000 members, together with some thousands of adherents.

On your return from this visit we are reminded of the good work done by you here at Colwyn Bay for many years in training preachers, qualified Medical Students, who are now acting in Africa as Medical Missionaries, Schoolmasters, two London B.A.'s, Barristers, Lawyers, Printers, Carpenters, Tailors, Blacksmiths, &c., who now are engaged in various endeavours to elevate their countrymen. Your excellent work, "Dark Africa and the Way Out," expounding a scheme for the uplifting of Africa, will be of permanent value for generations to come.

Serving also on the Colwyn Bay and Colwyn Urban District Council for six years, and for years again on its Education Committee you largely contributed by wise counsels, &c., to the rapid development of this beautiful town. Your interest and unceasing endeavours in the formation and erection of the building of the Free Library, we must not forget, when you proved yourself a righthand man to the Rev. Thomas Parry, J.P., its originator. Neither should it be omitted to mention that you were elected Chairman of the Town's Committee of the Coronation Festivities of King Edward ; and that you were General Honorary Secretary to the National Eisteddfod of Wales held at Colwyn Bay in 1910, the townspeople generally, high and low alike, will ever admire your valuable services herein.

Your numerous articles in the "Colwyn Bay Times" and other papers *re* the Pwllycrochan Woods. Trams. the value of land and foot-



The REV. W. HUGHES on the eve of his third visit to West Africa, when this address was presented to him by his friends.

paths of this beautiful district, will long be remembered. No one in Colwyn Bay is more respected by the working-men than you are, and the poor people feel that your heart is always in full sympathy with them.

NOW, ON THE EVE OF YOUR THIRD VISIT TO AFRICA, we understand you intend to take with you your private Library, together with 2,000 copies (2nd Edition) of the Cameroon Hymn and Tune Book, at the express wish of the Natives, who have already provided a house for you, and sent £30 for your passage, in order that you should visit them immediately and confirm them generally after their ill-treatment by Germans; to create good understanding between them and the New Government now established, to enlighten the Native Ministers, Preachers and Teachers, and foster the best feelings possible among the Natives generally.

RECOGNISING YOUR MANIFOLD SERVICES, WE BID YOU ADIEU ! praying that the blessings of Almighty God may yet rest upon you in all your undertakings.

Yours faithfully.

MINISTERS OF THE GOSPEL :—

THOMAS PARRY, Colwyn Bay (Rev. and J.P., C.M. Minister).

HENRY R. WILLIAMS, Colwyn Bay (Rev. and Congregational Minister).

W. PENLLYN JONES, Colwyn (Rev. and Congregational Minister).

THOMAS FRIMSTON, Calfaria, Colwyn (Rev. and Baptist Minister).

J. GRIFFITHS, Colwyn (Rev. and M.A., Vicar).

F. L. WILLIAMS, Colwyn Bay (Rev. and B.A., Church of England).

HUGH JONES, Colwyn Bay (Rev. and C.M. Minister, Secretary British and Foreign Sailors' Society for North Wales).

WILLIAM EDWARDS, Conway (Rev., Baptist Minister and retired County Councillor).

GEORGE H. BELL, Colwyn Bay (Rev. and Baptist Minister).

THOS. LLOYD, Colwyn Bay (Rev., Congregational Minister and County Alderman).

ROBERT ROBERTS, Colwyn Bay (Rev. and C.M. Minister).

HUGH HUGHES, Colwyn (Rev. and Wesleyan Minister).

THOMAS MORRIS, Ebenezer, Llanelian (Rev. and Baptist Minister).

W. AMBROSE ROBERTS, Colwyn (Rev. and Congregational Minister).

H. M. PUGH, Colwyn Bay (Rev. and C.M. Minister).

W. G. OWEN (*Llifon*), Abergele (Rev. and Chaplain of Forces).

COUNCILLORS, MAGISTRATES, DOCTORS, &c. :—

DAVID GAMBLE, Colwyn Bay (Major, J.P., and U.D. Councillor).

JOHN JONES, Colwyn Bay (J.P. and Chairman of U.D. Council).

WILLIAM HORTON, Colwyn Bay (J.P. and Ex-Chairman of U.D.C.).

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JAMES AMPHLETT, Colwyn Bay (Solicitor, &c.).
 PRICE MORRIS, Colwyn (Surgeon, &c.).
 J. H. WILLIAMS, Colwyn Bay (Editor of "North Wales Weekly News").
 W. HOWELLS-JONES, Colwyn Bay (Editor of "N.W. Pioneer").
 S. L. BUTTERWORTH-WILKS, Colwyn Bay (M.D., B.S., Lond.).
 J. M. PORTER, Colwyn Bay (County Councillor and J.P.).
 JEREMIAH WILLIAMS, Abergele (M.A. and Headmaster County School).
 AZARIAH JONES, "Gwylfa," Colwyn Bay.
 C. H. NOBLE, Llandudno (U.D. Councillor).
 GEO. BEVAN, Colwyn Bay (J.P. and U.D. Councillor).
 SAMUEL JONES, Colwyn Bay (Councillor and Vice-Chairman, U.D. Council).
 JOSEPH DICKEN, Colwyn Bay (J.P. and U.D. Councillor).
 D. O. WILLIAMS, Colwyn (Guardian, County and U.D. Councillor).
 JOHN WILLIAMS, Colwyn Bay (U.D. Councillor).
 E. E. ROBERTS, Colwyn (U.D. Councillor).
 J. J. PRICE, Colwyn Bay (U.D. Councillor).
 J. BERTH-JONES, Colwyn Bay (J.P. and retired Councillor).
 W. M. VENABLES-WILLIAMS (Medical Officer of Health of U.D.C., J.P., D.P.H., &c.).
 W. B. RUSSELL, Colwyn Bay (Medical Practitioner, M.B., etc.).
 J. FRED GRIFFITHS, Colwyn Bay (Editor of "N.W. Standard").
 WILLIAM JONES, Colwyn Bay (Surveyor and Engineer, U.D.C., A.M.I.C.E.).
 EDWARD WILLIAMS, Abergele (County and U.D. Councillor, J.P.).
 ROBERT JONES, Colwyn (U.D. Councillor).
 HUGH DAVIES, Colwyn (U.D., Councillor and Guardian).
 ROBERT EVANS, Colwyn (U.D. Councillor).
 WILLIAM JONES, Colwyn Bay (Foreman, on behalf of U.D. Council's Workmen).

[NOTE.—*The description, degrees, etc., of each of the gentlemen who have signed this address are put after his name, between brackets, by its composers.*]

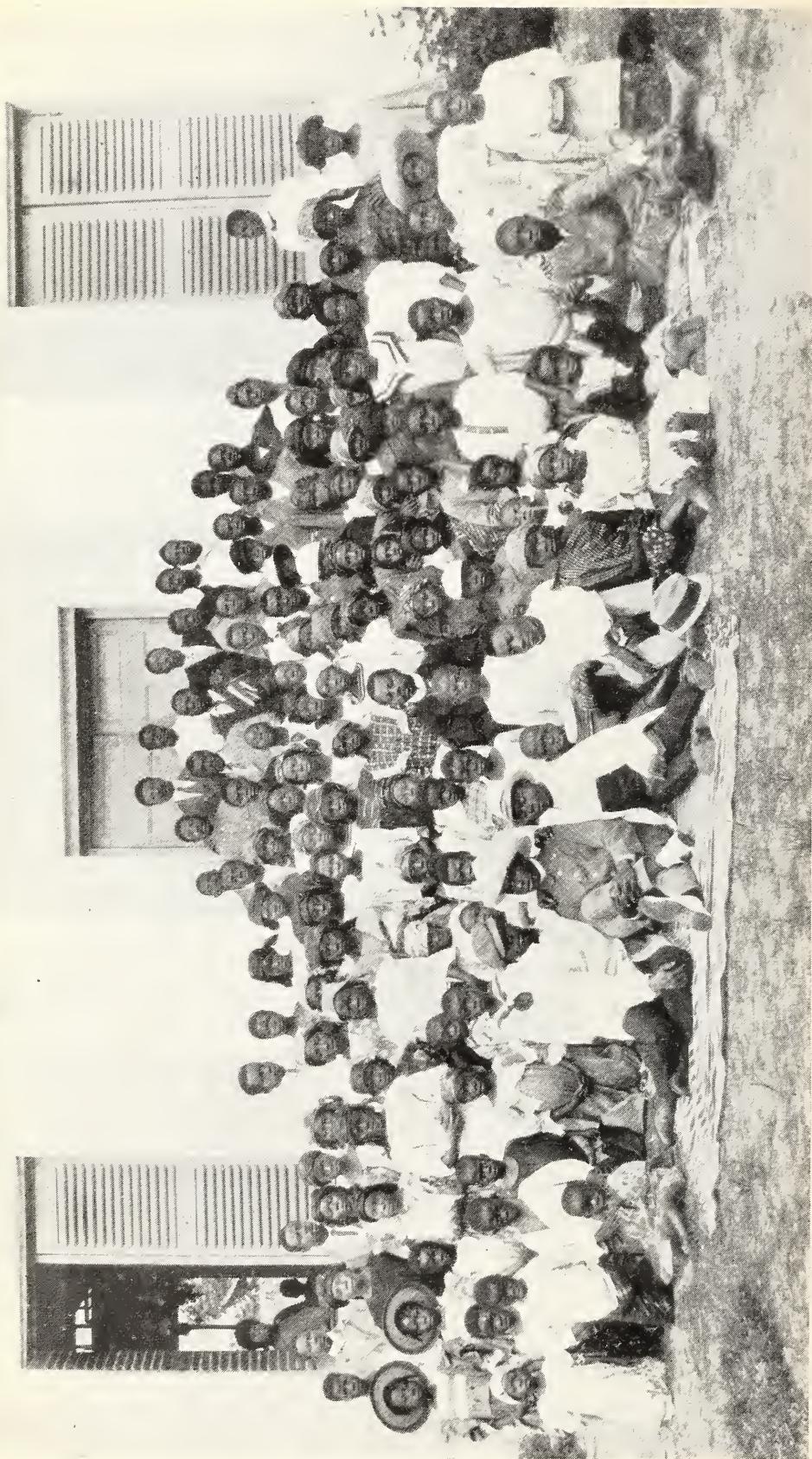




GROUP OF THE NATIVE CONFERENCE AT CAMEROONS, WEST AFRICA.



BETHEL CHAPEL, AKWA TOWN, CAMEROONS, WEST AFRICA.
The REV. W. HUGHES' Headquarters.



REV. ALFRED DIBUNDU (a Returned Student of the African Institute, Colwyn Bay) AND HIS SUNDAY SCHOOL CHILDREN,
BETHEL, CAMEROONS, WEST AFRICA.



DAY SCHOOL, PUPILS AND TEACHERS AT "NAZARETH," BONEBELA, CAMEROONS, WEST AFRICA.



BETHANIA CHAPEL, WITH GROUP OF CHRISTIANS AT BONAMUANG, CAMEROONS, WEST AFRICA.

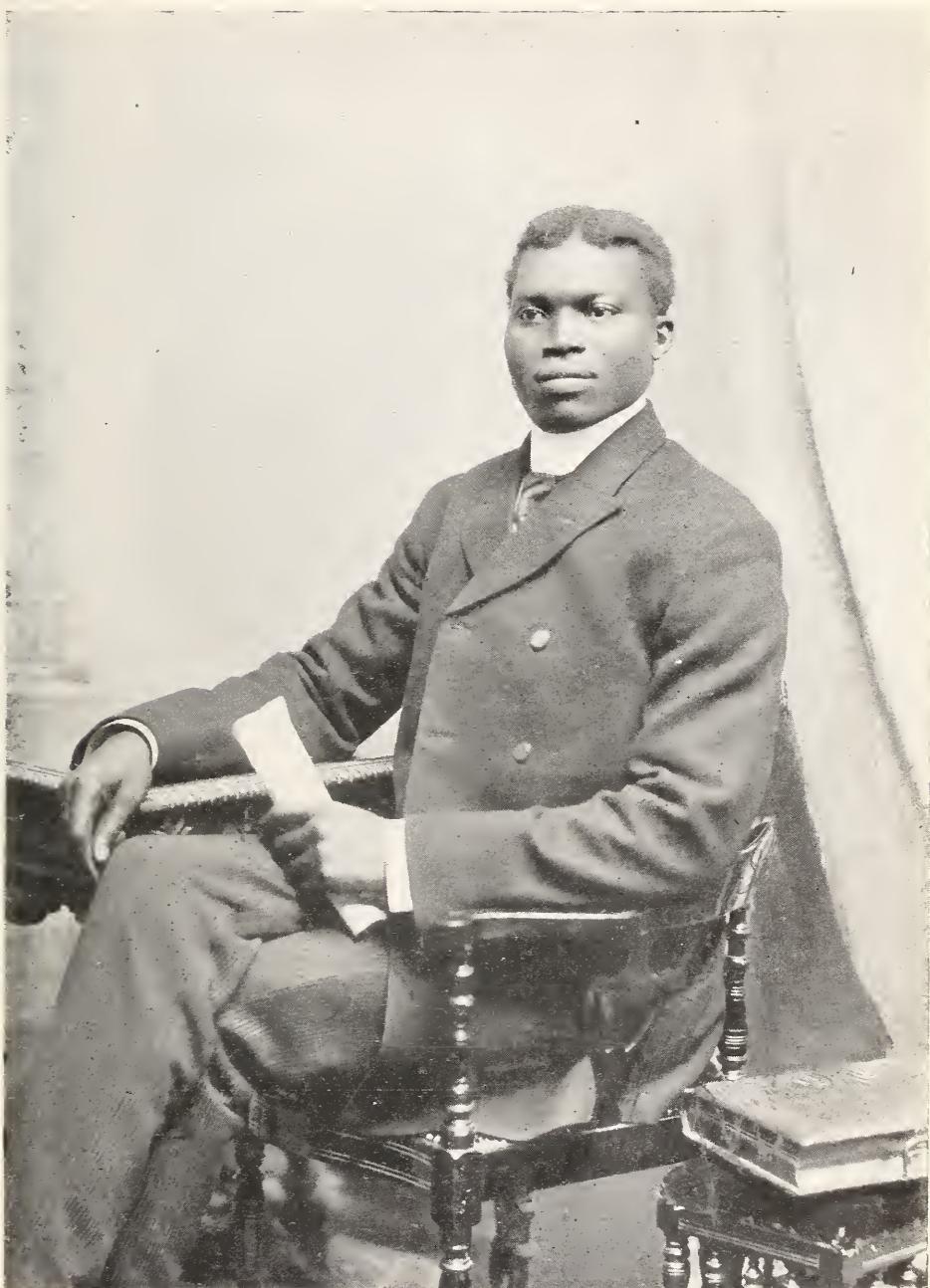


NAZARETH CHAPEL, DINO TOWN (BONEBELA), CAMEROONS, WEST AFRICA.



HIS MAJESTY KING GBDEBO, THE ALAKE OF ABEOKUTA.

who has built the two first Hospitals in Yorubaland for qualified Medical Students, Drs. George & Oluwole of the African Institute.



DR. OYEJOLA (GEORGE),

who is in charge of the first Hospital built in Yorubaland by King Gbdebo, and who was the first Medical Missionary sent out by the African Institute.

He qualified with honours in Edinburgh.



DR. A. LADAPO OLUWOLE, M.B., Ch.B.,

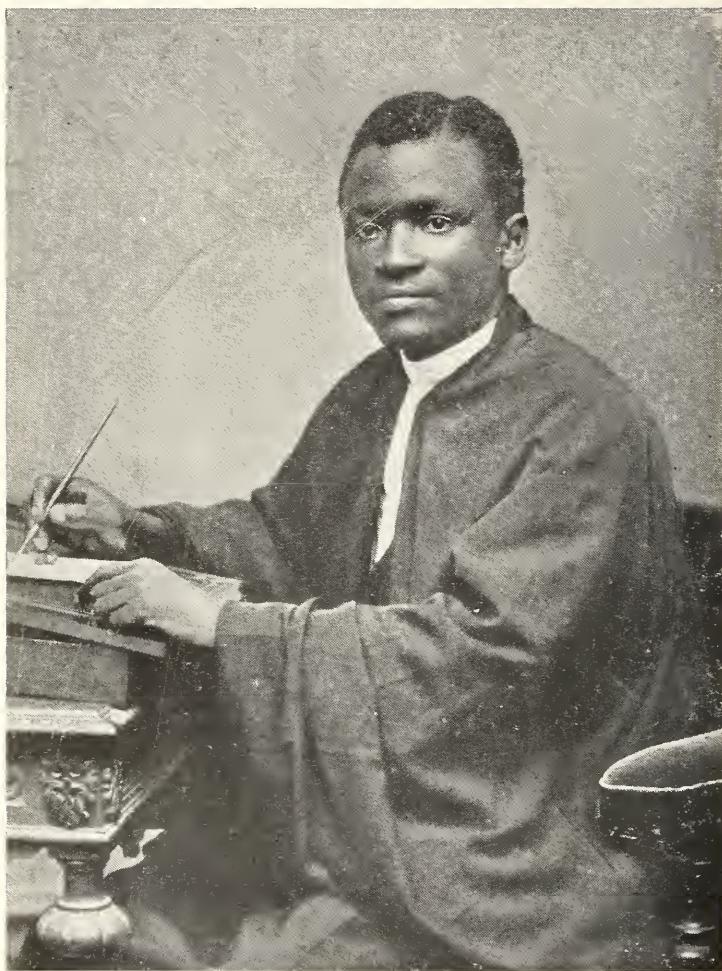
who is in charge of the second Hospital built by King Gbdebo in Yorubaland,
and second Medical Missionary sent out by the African Institute.

He took his degrees in the University of Liverpool and passed many
examinations with honours.

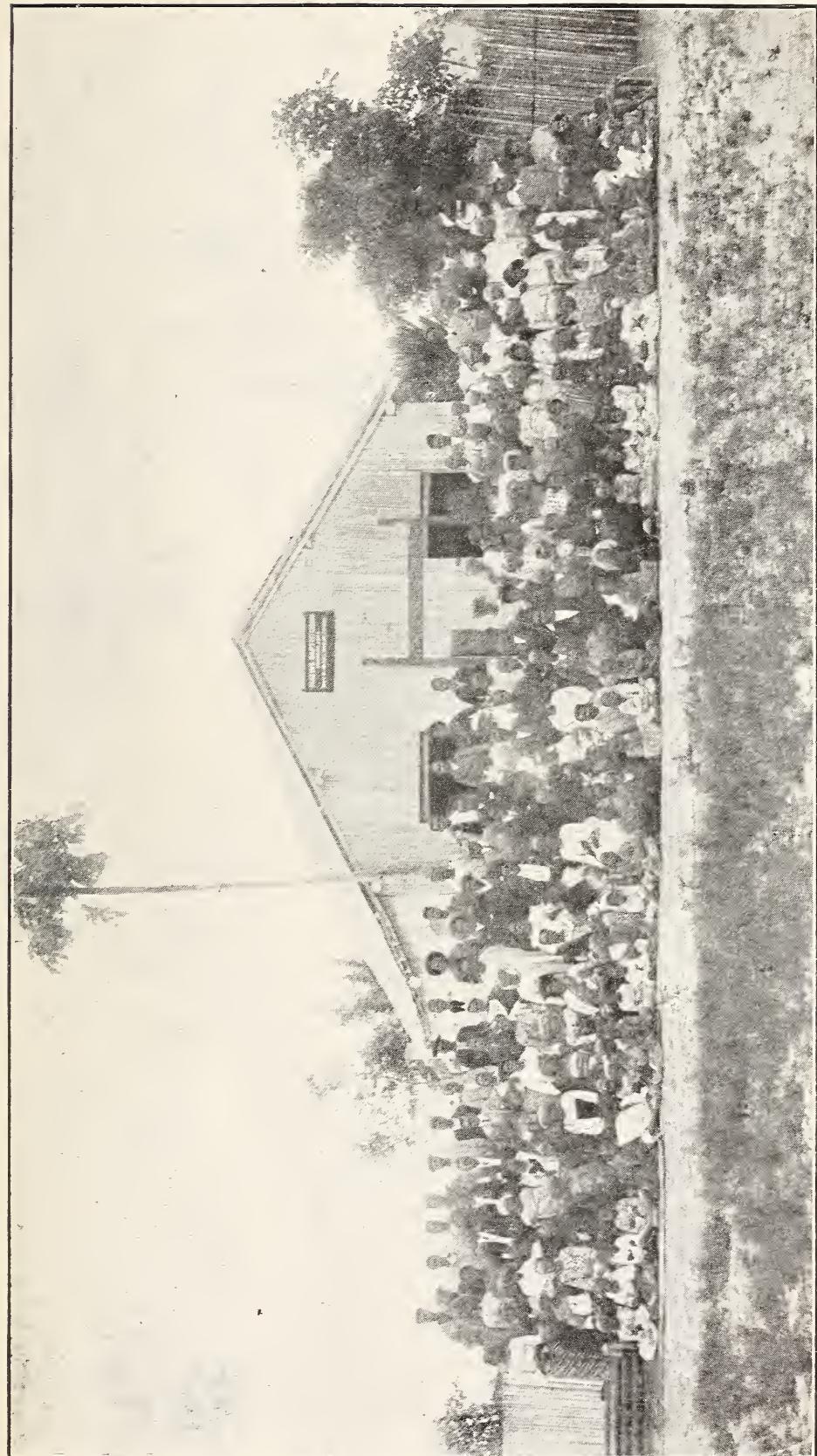


DR. ISHMAEL PRATT, L.R.C.S.E., L.F.P., etc., etc.

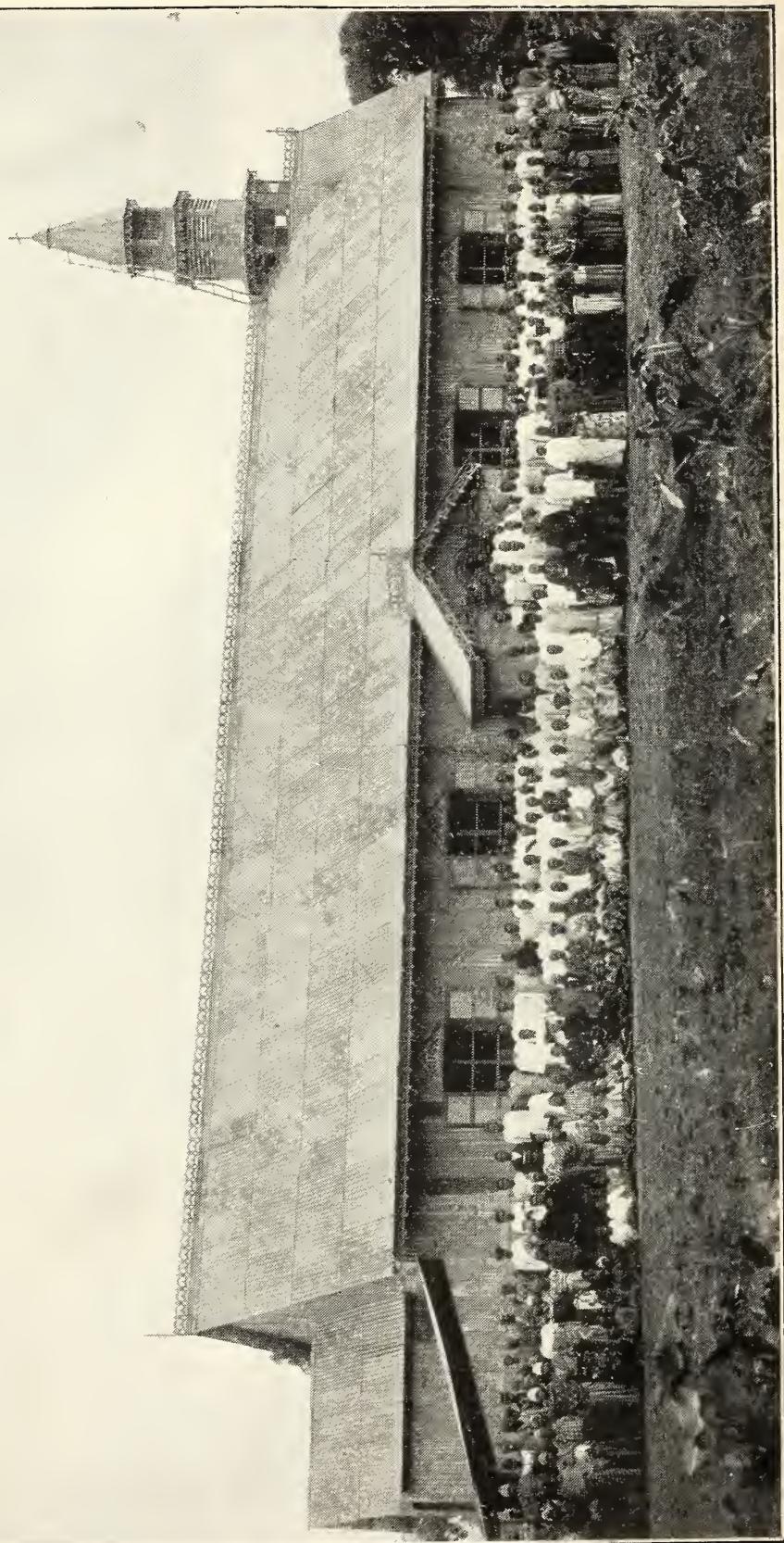
Third Medical Missionary of the African Institute, who works in the Colony of Sierra Leone, and qualified at Edinburgh and Dublin.



THE LATE DR. MOJOLA AGBEBI,
an old friend and co worker for over 20 years, who did much
good work on the West Coast of Africa.



CHAPEL, AND CONGREGATION OF THE LATE DR. MOJOLA AGBEBI IN YORUBALAND, WEST AFRICA,



CHAPPEL AND CONGREGATION AT BUGAMA, NIGER DELTA, WEST AFRICA, which was under the superintendence of the late DR. AGBEBI. This Mission was founded by the REV. W. HUGHES 24 years ago, on his second visit to Africa, and has now 20 Mission Stations in that district.

CONTRIBUTIONS, ETC.

It is requested that all Contributions towards the Cameroon Mission should be sent in Bank and Treasury Notes with letters registered to—

REV. W. HUGHES,
NATIVE MISSION HOUSE,
DUALA,
CAMEROONS,
WEST AFRICA,

or in Cheques, &c., to Treasurer in this Country—

AZARIAH JONES, Esq.,
GWYLFIA,
ERSKINE ROAD,
COLWYN BAY, N.W.,

which will be acknowledged by him and the Secretary.

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